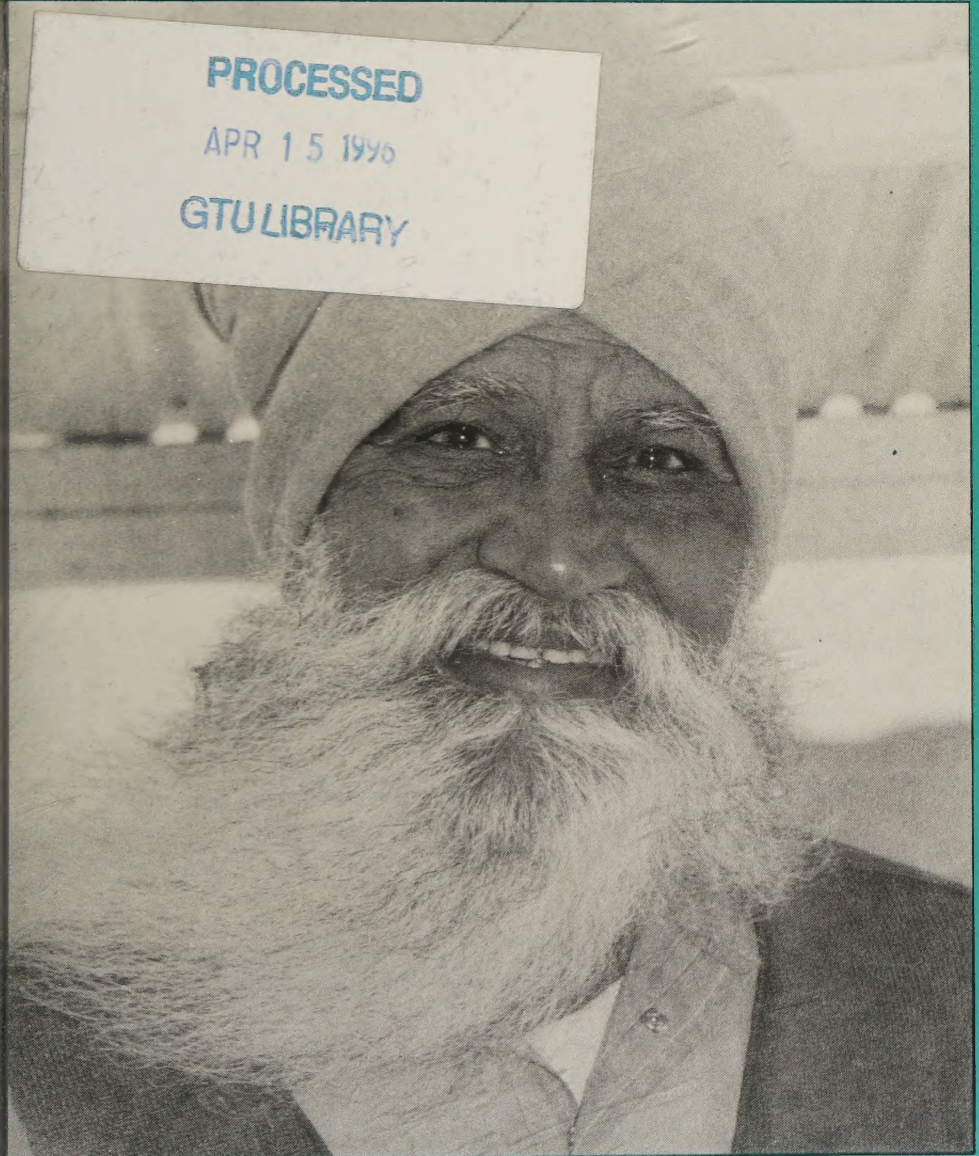


# YIntegral<sup>®</sup>Yoga

THE TEACHINGS OF  
SRI SWAMI SATCHIDANANDA

Winter '95/  
Spring '96 \$3.75

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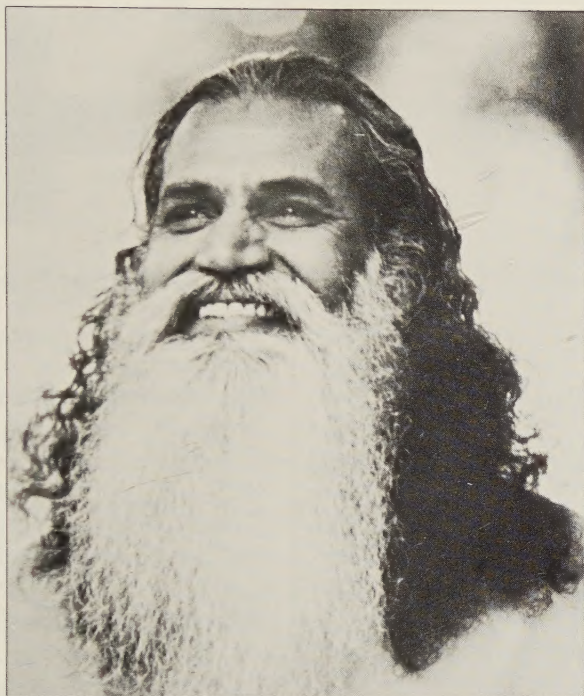


*Special Jayanthi Double Issue*

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# *Dedicated to His Holiness Sri Swami Satchidananda Maharaj*



That which is *Bhuma*, or the Unconditioned, therein lies Bliss. There is no Bliss in the finite objects of the world. *Bhuma*, the Unconditioned, alone is Bliss. That *Bhuma* alone is to be known.

—*Chandogya Upanishad*

Let the lower self, ego or *chittam*, free itself from its egoistic activity. Then, it can also rest in peace, reflecting the Self.

—*Sri Gurudev*

*With love and gratitude, we offer this issue of Integral Yoga magazine in honor of the 81st Jayanthi of H. H. Sri Swami Satchidanandaji Maharaj. The light of his supreme wisdom and unconditional love leads us along the divine path of Self-realization.*

*Jai Sri Satguru Maharaj Ki!*

# YIntegral Yoga®

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# Greetings From The Editor



Greetings of peace and love from Yogaville!

This past year has been a very busy one at Satchidananda Ashram - Yogaville.

Weekend workshops, retreats, several Teacher Training programs, the Bharata Natyam Dance Camp and the Summer Program for Children, all are continuing to expand, with so many people—of all ages and from all over the world—coming together to study and to practice Yoga in its various approaches.

All of us in the Yogaville community are grateful for having been blessed with the opportunity to meet and to serve so many wonderful guests and program participants. And, at the beginning of this new year, we would like to take the opportunity to thank you for your continued interest in *Integral Yoga*. Your support enables us to bring the timeless teachings of Integral Yoga and Sri Swami Satchidananda to seekers all around the globe, many of whom are not able to visit Yogaville or to meet Sri Gurudev in person.

No doubt, you've noticed that this issue of the magazine is a double Winter 1995/Spring 1996 issue. For various reasons, including the vicissitudes of weather and technology, we've fallen behind schedule. It was for that reason that the Fall issue was sent out much later than usual. As a result, future issues would also have been late. To prevent such a situation, we decided to publish a double Winter 1995/Spring 1996 issue—and to extend your subscription to the next issue, so that you will still be receiving the four issues a year to which you are entitled. This way, we will be back on schedule in 1996, and you will receive your magazine promptly.

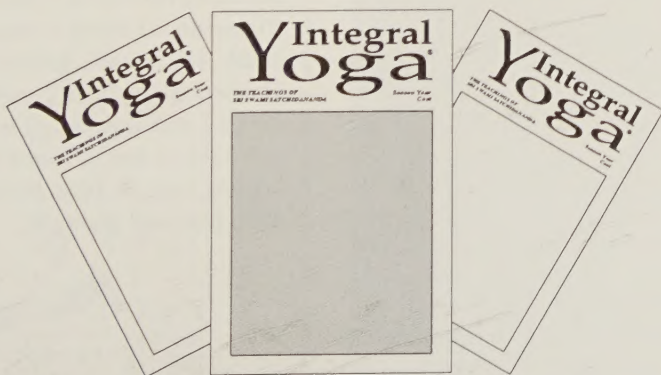
In the meantime, we thank you for your patience and understanding. We look forward to serving you in the name of Sri Gurudev and Integral Yoga, and we send our prayers and best wishes to you and your family for a happy, healthy, and prosperous New Year.

May the entire creation be filled with peace and joy, love and light.

Yours in Yoga,

Rev. Kumari ॐ

Rev. Kumari de Sachy





## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

## Letters To

I am writing to tell you how thankful I am to have been led to you and your teachings. This past year, I have been searching for a way to expand upon my spiritual foundation and to continue growing with more guidance.

In March, I attended the Wellness Weekend at Yogaville, returning for another weekend during the weekend of April 22 - 24. During the *satsang* on April 23, Sister Saraswati kindly introduced me to you.

The bountiful gifts that I have received during my visits to Yogaville are still with me and inspire me to climb out of bed each morning to practice Hatha Yoga *pranayama*, and meditation. The benevolent stay with me throughout the day and always help me to follow the program prescribed for me by my homeopath.

I feel blessed and excited by my visits to Yogaville, and I look forward to the time each day when I can study your teachings. I have read *To Know Your Self*, *The Yoga Sutras of Patanjali*, and *The Golden Present*. Thank you for the joy of these gifts.

The focus of my own life and my work with others is to discover the Truth within and to make choices that best honor the Truth. (I live in Washington, D. C. with my husband and work as a dance therapist. I also train counselors at Planned Parenthood.)

I believe that I have found what I have been searching for in you, your teachings, and your presence at Yogaville. At times, it makes me feel like a child: full of anticipation, wonder and excitement. Sometimes, I see you in my dreams. When I was introduced to you at *satsang*, you said to me: "Come back." I will be coming back in June and again and again. With love and gratitude,

C  
Washington, D.C.



# Sri Gurudev

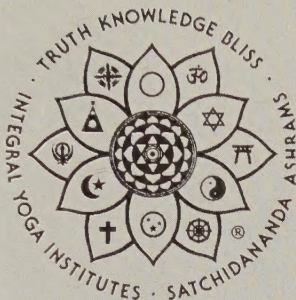
It has been over two decades since you and the teachers at the IYI in Los Angeles] taught me Hatha Yoga. I have continually practiced all these years and will continue forever—including the ten-minute headstand!

I wanted to write to tell you of my deep appreciation and forever gratitude for the teachings and for your tremendous example and unfailing dedication to the true principle of God-union, or Yoga. No words can possibly describe the overwhelming joy and strength that I have derived from the practices. All of these gifts I give back to others in whatever way that I am able, wherever I am allowed.

While my original path remains with Swami Yogananda and the Self-Realization Fellowship (since I was eight years old), I felt a strong urge and need to write to tell you of my joy and eternal thankfulness for you and your deep love. The training and discipline will remain in my soul forever.

T. C.

Manhattan Beach, CA



## INTEGRAL YOGA MAGAZINE

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### Printing

King Lindsay Printing Corp.

### Photography

Saraswati Neumann

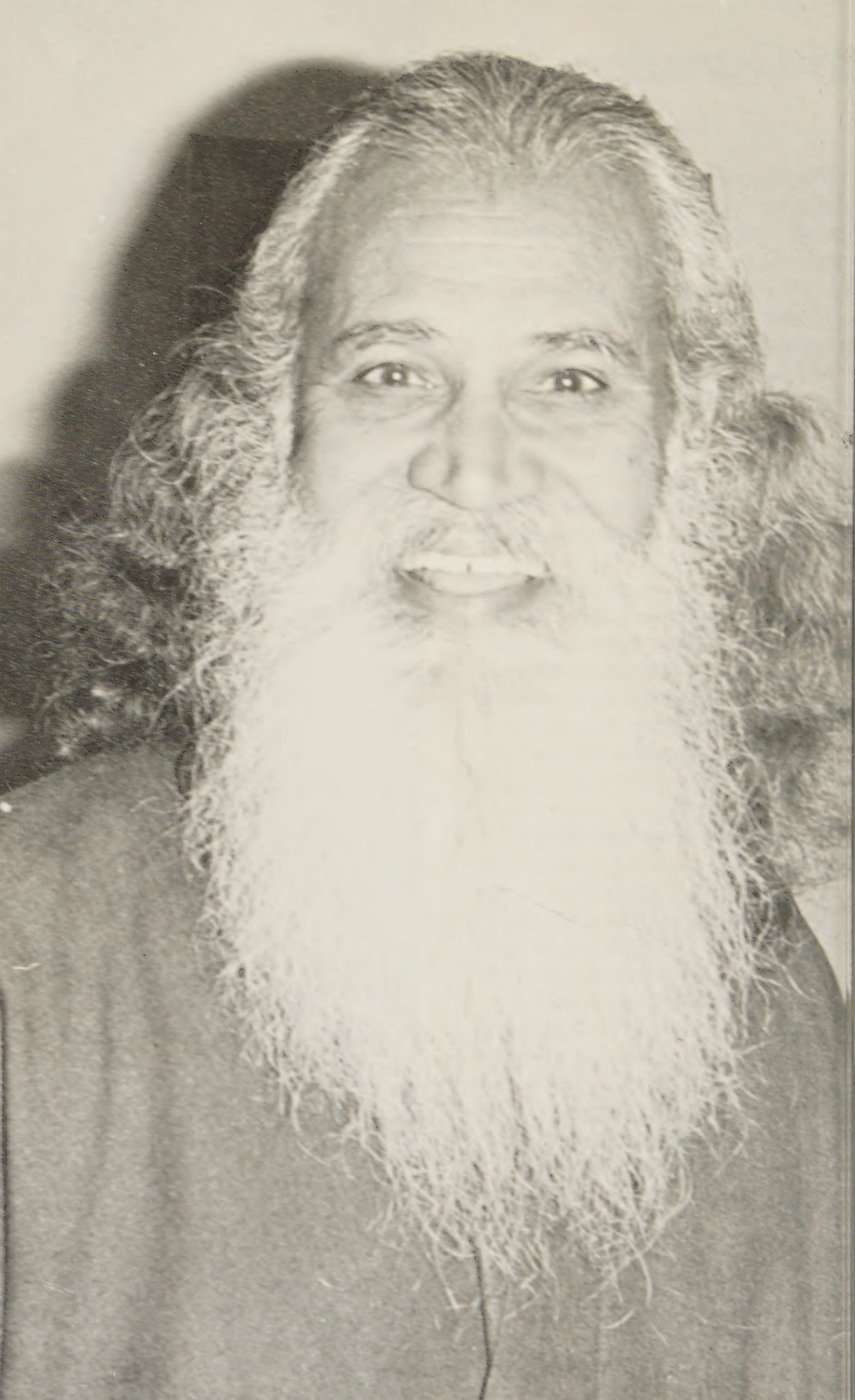
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Premanjali

## SRI SWAMI SATCHIDANANDA

(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.





# Satsang

## with Sri Gurudev

**Question:** Does the order of the *chakras* from lower, or animal, to the more advanced spiritual ones indicate true spirituality beyond morality?

**Sri Gurudev:** Well, in a way, all the six *chakras* are part of the mind. The *Muladhara* (at the base of the spinal column), *Swadhishtana* (at the origin of the reproductive organ), *Manipura* (at the navel), *Anahata* (at the heart), *Vishuddha* (at the base of the throat), and *Ajna* (at the space in between the eyebrows) are all

part of the mental consciousness. I would like to put it that way because the ultimate consciousness is above the mind, and there is no contraction or expansion in it.

Sometimes, we hear people say, "Consciousness is expanding." It is not the spiritual consciousness that is expanding. It is the mind that is expanding. And the existing, permanent consciousness expresses itself more through that medium. To make an analogy, we say that the more you rub and scrub a stone, the more it expands in its luster. But it is not the luster that is expanding. The luster is the same, but because of the refinement, or the purity of the stone, the stone is able to express it more, is able to reflect it more.

What we must understand, therefore, is that the expansion and contraction is not in the consciousness but in the mind and, also, that the expansion happens simultaneously with the purity or the cleanliness of the mind. A pure and expanded mind will express more of the spiritual consciousness, which is already there. Thus, in all the six *chakras*, the consciousness, or

the mind, functions in different ways, getting more cleaned and expanded as it moves up and up and up. And above the *Ajna Chakra*, lies the seventh *chakra*, the *Sahasrara*, also referred to as the Thousand-Petaled Lotus or Crown Chakra.

At the *Sahasrara Chakra*, even the mind ceases to function, because when the awareness goes above the *Ajna Chakra*, it is beyond the grasp of the mind. It is an

experience without the mind. So, you cannot even express it or put it into words with the help of the mind when

**...the ultimate consciousness is above the mind...**

you are experiencing that state. This has been tried by many yogis, and there was one who tried to explain what happens when the awareness goes up and up into the various *chakras*. That individual was Sri Ramakrishna Paramahansa.

In *The Gospel of Ramakrishna*, recorded by a devotee who calls himself "M. X," various people asked these questions: What do you feel? Can you explain to us the process whereby the awareness raises from *chakra* to *chakra*? And Sri Ramakrishna was able to communicate this until he brought the awareness to the *Ajna Chakra*. Then, he just became silent. This means that the experience transcended the mind.

Now, the question here was: does it indicate true spirituality beyond morality? As someone suggested earlier, the discrimination between good and bad is all within the mind. So, up to the *Ajna Chakra*, you can recognize good and bad, right and wrong, you and me, this and that. The duality is there. But once you go above that, then there is no duality, there is no you/me. There is just one.

In our normal level of understanding, as long as we are awake, we can say that we have all these dualities. You are there, I am here. I am talking, you are listening. You are seeing me, I am looking at you. All these things happen. Now, imagine that we sit and talk and see each other and communicate, and then, at one point, sleep takes over. We all fall asleep here in this hall. Who is to recognize whom at that time? We are all one in sleep.

Now, imagine a master and a servant going for a small trip on horseback. At the end of the day, they tie up their horses and go into a resting place. There's no hotel or any-

**...the mind doesn't sleep; it simply slides out, as though it were losing the grip or getting out of the way.**

thing, just a hall. So, they put their bags under their heads, and they lie down to sleep. And, because there is not much room and they have to sleep side by side, the master is very careful to make sure that the servant sleeps a little farther away, not too close, because it would be below his, the master's, dignity. And the servant also thinks that way, so he lies a little lower. Thus, until they fall asleep, the master/servant feeling is there. In fact, the servant, every time he moves around, is very careful not to touch his master.

At some point, however, when they both get into that beautiful abode of sleep, someone comes into the room and, within a half hour, notices that the servant's leg is right on the master's body. What's more, because it's a little cold, the master is really hugging the leg and sleeping well because the servant's leg is bringing him some warmth. But, all of a sudden, a very loud sound, a big noise, wakes up the pair, and the master notices their position. He pushes the servant away, and the servant cries, "Sorry, sorry, master." However, the two fall asleep again, and, after a half hour, the same thing happens.

If you can remember this story, you will understand that all the dualities—master/servant, high/low, rich/poor, you/me, black/white, illiterate/literate—are there as long as the mind is awake. They disappear when you transcend the mind. You don't transcend the mind during sleep. Rather, the mind sleeps; it doesn't function any more. In the spiritual experience, the mind doesn't sleep; it simply slides out, as though it were losing the grip or getting out of the way. It's like the clouds moving away to reveal the bright sun. That is what you call "transcend-

ing the mind." You don't really have to be bothered much about the body, because if the

mind is not there, the body doesn't work; it's only a vehicle. A body without the engine cannot move.

Therefore, in the real spiritual experience, you are totally in the spiritual experience; that is, you become that or you experience that you are that. And there is no right, no wrong. Everything is sacred because you possess the "eye" of spirit. The Hindus call it the *Divya Sakshu*, the Divine Vision. In other words, your physical eyes do not function there. Your spiritual eye functions.

You are, in a way, jaundiced with spirituality, so you see everything as spirit. That is what happens on that level. But, it's hard for one to remain in that state always. In fact, if anybody wants to remain in that state, then, naturally, the mind wouldn't function, the body wouldn't function, and you wouldn't even recognize hunger, thirst, or any other bodily function. So, what happens? Within probably thirty or forty days, the body slowly disintegrates. The individual cannot maintain the body. And this state is called *Nirvakalpa Samadhi*. In that state of *Nirvakalpa Samadhi*, once you go there and if you remain there, then you



cannot keep the body, because you forget the body and the body cannot function any more. It sits and rots. It begins to decompose. The minute you stop using it, the body will say, "Well, we were together thinking that you would use me. Now, you are not using me any more; let us separate and go to our own places: earth to earth, water to water, fire to fire." And so, the body disintegrates.

However, after experiencing *Nirvakalpa*, or a similar type of *samadhi*, you can come back, you can still function in the body and mind, retaining that experience, that knowledge. There again, it's not that you come back. For if you are coming back, then you have never transcended the mind.

Why? Because you went up with the idea of coming back. So, the idea is still there. This is a very delicate, subtle point.

When you really transcend, you will be of no use to anybody. In fact, if those who practice Transcendental Meditation really transcended in meditation, they could not even function. So what is it that you transcend? When you transcend with the idea of coming back, you are not really transcending; you still have a desire, a wish to come back. And that is what occurs when we go to sleep. When we go to sleep, it's not that we've transcended every desire, saying, "Goodbye world; I am sleeping. I have nothing else left over here." Then, you would never get up. The very fact that you get up at 5 o'clock or 6 o'clock or even 8 o'clock shows that there are some leftover desires waiting to function and saying, "Hey, come on. Get up. We still have so many unfulfilled desires. Come on. Get up! The business is there; the people are there."

See? It's the desires that wake you up. If you go to sleep without any desire, you

will never get up, because that sleep then becomes *Nirvakalpa Samadhi*. When people go into the so-called *Nirvakalpa Samadhi*, that is, a state that is similar, almost *Nirvakalpa Samadhi*, and come back, this means that there is still a little desire, even if it is not their own desire but someone's else's desire for them. It's like people who get their degrees and are ready to leave the college or university. Most leave, but a few come back to teach in the same college or university. Is it not so? A

few are hired. They are told, "Oh, you are a good student. We want your service. Come back." In the same way, some who have experienced *Nirvakalpa Samadhi* are sent back to tell the message to others. Even though

they want to remain in that state, they are asked not to. They've experienced that state, but they have a job to do, so they return to do that job. And that is the reason why we come across many realized souls who are still functioning with the body and mind—not out of their own will, not out of their own selfish desire, but due to the Cosmic Will, or you can say, God's Will.

God's Will sends them back. They go and tell others, and some of them are not even allowed to return until they help at least a few people (they are allotted so many people to help). And they know what they are doing. They have "double vision." Worldly people see the worldly side of a person. Spiritual people see the spiritual side of a person. But, sometimes, you find both these perceptions in an individual, and the normal person cannot really decide: Is he or she a worldly person or a spiritual person? It is very difficult to know because he/she is this and that. And to know this person really is to acquire the capacity to know. It takes a saint to know a saint! ■

**Worldly people see the worldly side of a person. Spiritual people see the spiritual side of a person.**





# Stick To One Thing

by Sri Swami Satchidananda

## **Samadhi will happen naturally**

Concentration is the effort to make the mind one-pointed; it is also the beginning stage of meditation. Don't think that you are wasting time if you sit to meditate and notice your attention running here and there. That's how everybody begins. Many people want the mind to be well fixed the minute they sit. If it runs about, they think, "Oh, I'm just wasting my time. I'll get up and go."

That's a big mistake. You can't fix the mind right away. You have to train it. When it runs here and there, bring it back. Say, "Come on," and gently bring it back to whatever you want to focus on. Create interest in this practice. Discourage other ideas; educate your mind. This is concentration. When it becomes fully fixed for a continuous period of time, you are meditating.

People just want to sit and meditate without these preliminaries. But neither the mind, nor the senses, nor the body cooperate. The mind may be running about, and yet they say, "Ah, now I'm meditating." This is not meditation. It's not that easy. The mind somehow became accustomed to running off here and there. Only after you have practiced concentrating—bringing the mind back again and again until it is well fixed on one point—are you meditating. Then, you won't have to do anything else. Your only work is to fix the mind on the right object. Leave the rest to happen by itself.

What is the rest? *Samdadhi*, or *superconsciousness*. *Samadhi* will happen naturally. To make an analogy, if you want

to go to sleep easily, you prepare everything carefully. Maybe you take a nice, warm bath, drink a cup of warm milk with a little honey, put soothing music on the hi-fi, prepare the bed with fresh sheets, adjust the

air-conditioner.

Everything is done; you simply lie down and relax. Now, just listen to the mu-

sic. Don't think of business. Don't think of the movies. Meditate on one thing: the music. Slowly, you slip into sleep. This should happen automatically. You're not consciously aware of going to sleep. Once you sleep, you become almost unconscious. You can't say, "Now I'm sleeping" or "Now I'm trying to sleep." In the same way, yogic sleep is called *samadhi*, which, really, is different from sleep only in that you sleep with awareness. Normally, you sleep without awareness; you are unconscious. In *samadhi*, you are superconscious; you know that you are sleeping.

## **In *samadhi* you become the Knower**

This means that you become the Knower even when you sleep. By meditation, you put yourself in the place of the Knower. When you sleep, normally, you don't put yourself in the place of the Knower; you put yourself in the place of the sleeper. Still, the Knower is there. That's why when you wake up, you can say, "Ah, I slept very well." He, the Knower, tells you, "Hey, you slept very well." Then, you tell others, "I slept very well." The Knower is constantly keeping an eye on you. He is aware of everything. This awareness is what you call the image of God, which is the true you. The one that sleeps or becomes rest-

## **Samadhi will happen naturally.**

less is your mind. When the mind becomes pure, you will identify with your true image. Then, you know that you are the Knower. In *samadhi*, you become the Knower, the one who is aware. You become aware of your mind sleeping. Conscious sleep is meditation.

### Die to live

Actually, in meditation you are dying. Truly speaking, the goal of all spiritual practices is to die. The little self, which we call the ego, and all its associations, which comprise the limited individual, should

## In *samadhi*, you become the Knower, the one who is aware.

die. Master Sivananda used to say, "Die to live." He meant that you, as the little self, should die so that you can live in the Eternal Kingdom as the higher Self. That's what you're trying for in meditation. You are slowly trying to calm the mind. When you focus the mind, it becomes ever more precise. It was running around violently, but you are putting it in one place. "Lord when I approach You," said one great saint, "I come as a big man, all ego, thinking that I am going to reach You, that I am going to catch You. But as I approach You, I seem to be reducing and decaying myself." The "I" decays as you go nearer and nearer. You reduce and reduce. At last, you lose yourself to become one with the higher Self.

This loss is what happens in meditation. In Raja Yoga, the last three limbs are concentration, meditation, and *samadhi*. During concentration, you are trying to focus the mind. In meditation, you *have* focused it. In meditation, there are three parts: the Knower, the Known, and the Knowledge—you as the meditator, the object of meditation, and the process of meditation. You are the Knower; you know something, and that something is known through the knowing process. If meditation becomes deep, the three become one. You either become that which was the object of medita-

tion, or the object becomes the meditator. Then, the process of knowing stops. When the three end up as one, that's called *samadhi*. There's no duality; you've lost yourself, your object, and the process.

For this very reason, we meditate on God or on His qualities. To acquire those qualities and to become That is the object of your meditation. You can't become That unless you "lose yourself" in That. A union means that you want two to become one. There can't

still be two. They become one. Which one? Either this or that. You can't put two into one un-

less they are at the same level, unless they are the same kind or quality. Those that are not alike will not come together.

To give a technical example, the receiving set of a radio vibrates at the vibrational frequency of the transmitting station. If it varies even a little this way or that, you won't get the exact music. Proper communication is possible only when the receiving set and the transmitting set vibrate at the same wavelength. That means that they should temporarily become one in quality or in their vibration.

This happens in deep meditation. You feel that you are losing yourself. That's what a very famous gentleman said, "I and my Father are one." He meditated so intensely on the Father that he lost himself completely and became the Father. It is a rare and beautiful thing to happen. You are losing yourself in Him. If you don't want to lose your individuality, you can't get Him. Many times, people are frightened by this in their meditation. Suddenly, they jerk and jump out of it because the individual feeling is still strong. They worry, "How can I lose myself? I don't want that." Don't worry. It's beautiful. This losing one's self should happen in meditation. The ego ceases to be. You die to live. Don't hesitate to die. It takes you to an immortal state.



## As you think, so you become

Be careful what you meditate on. You want it, you got it! As you train and then master the mind, gradually the mind absorbs the qualities of the object of meditation. Think of God, and you become divine. As you think, so you become. If you meditate on a monkey, you know what will happen. So be careful. If a person meditates on a world champion, slowly he or she will develop that inspiration, becoming that one day. A person who wants to be a film star has pictures of other stars all around the house. If you want to be God-

like, or even lose yourself in That, you should have the proper pictures and symbols. The symbols that you choose for meditation should also have meaning behind them. Choose anything you want as an object of meditation as long as it has some elevating thoughts or ideas behind it, something to make you more open, more universal, and more loving, something to break you out of your shell.

There are many, many methods and forms of meditation. Continuous focusing of the mind on any one thing, one object, one idea, or one word is meditation. Choose anything you like. The easiest object for you is probably the best. The point can vary to suit the taste, the temperament, the habit, and faith of the individual. You may choose the form of a great sage or saint, Lord Jesus, Lord Buddha, Lord Siva, or Lord Krishna. Or, if you don't want a particular human form through which to worship the Lord, you may have a visual image of the rising sun, the moon, or the stars. Yoga scriptures say that you can even choose one of your beautiful dreams as an object of meditation. Have you ever dreamed of something divine, something godly, the sages or the saints, or a vision of God appearing? You can meditate on that by constantly bringing it to mind. You

## Continuous focusing of the mind on any one thing, one object, one idea, or one word is meditation.

can approach Him in any way or form you like because He is present everywhere.

## Transcend the body and mind

The now popular term, "Transcendental Meditation," in a way expresses what you want to achieve by your meditation. The ultimate aim in meditation is to rise above—transcend—the body and mind. If your meditation is for spiritual benefit, you have to transcend to realize the spirit. You may realize the spirit through the objects or the

ideas of your meditation. If spirit is your goal, you cannot realize it while living at the physical

and mental level. You must transcend the flesh and mind. When you transcend, you are no longer a physical or a mental being. In this sense, all properly chosen methods of meditation should make you transcend the body and mind.

But you don't have to say that this is "Transcendental Meditation." The purpose of *all* meditation is to transcend. It's like having a number of different dishes available to be eaten. Whichever dish we eat will, ultimately, satisfy our hunger. But if, suddenly, I take one dish and label it "Hunger-satisfying Dish," as if to say that the other dishes are not going to satisfy anyone's hunger, this is a bit too much. Maybe that name will remind some people of the purpose of their meditation. But to say, "This is the only way" or "This is the highest" only creates unnecessary complications. It's a kind of fanaticism.

## There is only one goal

In the spiritual practice, there is no "only" way or "highest" way. We should remember that. Even thinking that "mine is the highest" will always create trouble. If you like a particular dish, eat it, but don't say, "This is the only food." The other person may not like your food. Tastes differ. If you really want to use the term "only," then use it

in speaking of your goals. There is only one goal. That is to raise yourself to the level of Godhood, Christhood, Ishwarahood, Bud-dhahood, Brahmanhood—whatever you want to call it.

But whatever method you choose, stick with it. Don't be constantly changing. It's like digging a well. If you keep moving from one site to another, trying out this and that, you will never reach your goal. Meditation is a deep, intensive want. Stick to the one thing that is beneficial to you. Put your entire mind on it and commit

yourself totally to realize that. Concentrating on that, in time you will slowly rise above even that one thing also. From many things, you get into one thing, and from one thing to no-thing. Then, you realize everything by realizing your Self.

Concentration culminates in meditation. Meditation will slowly slip into *samadhi*. When the mind is completely still or one-pointed, you realize the divine force, or the God within you. It doesn't matter what you choose if you're really one-pointed in your determination to succeed. There is a story of a Siva devotee, Sakya, who was a complete fool, yet he became an object of devotion himself. He was not literate, but, one day, he said, "Everybody goes and worships God with all sorts of offerings: water, milk, flour, this and that. Why do these people use all those things? People say that God is above all those things. All right; I'm going to worship Him with a stone. Every day, I'm going to take a stone and throw it at him, and let me see whether God is going to bless me and reveal Himself to me or not."

And he proceeded to do just that. He even vowed, "I won't take food in the morning without first throwing a stone at Him. That's my worship." It was common practice not to take food before worship, because

after eating, you can't worship as well! which is one reason why people fast on special occasions. Sakya vowed, "I will throw the stone as worship to God. Only then will I eat." And he did this every day.

But, one day, something happened. He couldn't find a stone. He looked everywhere, but he found only huge rocks that he couldn't lift. It was a miraculous test. He ran everywhere but failed to find any stone.

Days passed. His stomach would not keep quiet. It was pinching him. Without water or food for so

many days, he became very weak. "What a fool I am," said Sakya. "I don't know why I made this vow. Still, I should stick to it. But oh God, I am dying. . . ." And as he said that in desperation, he clasped his head between his hands. "What is this?" Every day, his hands had picked up stones, so they knew the feeling well: something hard.

The minute Sakya felt his head between his hands, he thought, "Ah, here is a stone." He forgot that it was his head. He immediately began twisting it. He didn't even care any more about his own life. His only concern was that he had to have a stone to throw. At the verge of death, an unseen hand stopped him, and he heard a voice: "My beautiful devotee. I appreciate your vow, your one-pointedness. You wanted to do something, and you are trying to do that at any cost, even at the cost of your life, for My sake, in My name. I reveal Myself to you."

Who can get the revelation of God? That one who transcends the physical and mental levels. That is why people go on difficult pilgrimages and undergo all hardships. They want only God. They don't even mind losing their lives. If you are that adamant and one-pointed, you get God. The story of Sakya proves that it doesn't matter what way you reach Him. Do anything you want, but be one-pointed in the name of God. ■



# Samadhi

by Sri Swami Sivananda

## Samadhi is a means of liberation

Samadhi is union with the Lord. It is superconscious experience.

A Hatha yogi, through the practice of *Kechari Mudra*, can shut him- or herself up in a box, which is then buried underneath the ground for months. There is no higher super-sensual knowledge in this kind of *samadhi*. In *Jada Samadhi*, the *sadhaka* [spiritual aspirant] is unconscious. It is more or less like deep sleep. The aspirant has no super-sensuous knowledge. Doubtless, this is a difficult yogic *kriya* [Hatha Yoga exercise], but it does not give

*Atma-jnana*

[Knowledge of the Self]. It cannot destroy the *samskaras* [im-

pressions in the subconscious mind] and *vasanas* [latent, subtle impressions]. Hatha yogis of this type eventually become commercial people and do not thrive at all on the spiritual path. They run after name, fame and money and, thus, face a hopeless downfall in spirituality. In *Chaitanya Samadhi*, there is perfect awareness. The yogi comes down with new, super-sensuous wisdom.

*Samadhi*, *mukti*, *turiya*, all are synonymous terms. *Samadhi* means superconsciousness. The meditator in *samadhi* is conscious of his or her own Self. *Mukti* is freedom from birth and death. *Mukti* is attainment of *Paramananda* state, or the state of Supreme Bliss. *Mukti* is freedom from all sorts of pains. *Turiya* is the fourth state. It transcends the three states: *jagrat* (waking state), *svapna* (dream state) and *sushupti* (deep sleep state). To distinguish this state from the other three states, *turiya* is called the fourth state.

*Moksha* is loss of one's personality in the Divine. It is deliverance from delusion of personality. There is no annihilation by the melting of this little, false personality. Just as the river becomes the ocean itself, so does the individual soul become the mighty supreme soul, with higher consciousness and transcendental bliss and knowledge.

The state of *samadhi* is beyond description. There is no means or language to give expression to it. It is beyond the reach of mind and speech. Even in the worldly experience, you cannot express the taste of

an apple to one who has not tasted it or the nature of color to a blind man.

The state of

*samadhi* is all bliss, joy and peace. This much only can be said. One has to feel this him-or herself.

**The mind becomes one with the object of concentration**

*Samadhi* is the highest goal that one can attain through meditation: It is not a thing that can be attained through a little practice. To attain *samadhi*, one should observe strict *brahmacharya* [continence] and dietary restrictions, and one must have purity of heart. If these are not attained, there is no possibility of attaining that state. These preliminary qualifications should be grasped well, and then only must one try to enter the portals of *samadhi*. None can enter *samadhi* unless he is himself a great devotee of the Lord. Otherwise, the so-called *samadhi* becomes *jada* [sentient] to him.

In *samadhi* the mind becomes one with the object of its concentration. The meditator and the meditated, the thinker and thought,

the subject and the object become one. In concentration the mind is simply fixed on the object. In meditation the mind is filled with one idea of the object alone. All other thoughts are shut out.

In *samadhi* the mind is stilled, the *chitta* [subconscious mind] is silenced, and the thoughts are controlled, and all surging, bubbling emotions are subdued. The yogi passes into the transcendental calm, or the stupendous ocean of silence, and attains the transcendental Knowledge of *Brahman*, the eternal.

*Samadhi*, or ecstasy, is blissful union. The mind melts in the Eternal, or *Atman*, like salt in water or camphor in flame. It is a state of pure consciousness. The mind always has *vruttis*, modifications. If the mind of man is freed from these through concentration and meditation, he becomes *Brahman*.

*Samadhi* is a means of liberation, or freedom from births and deaths. It leads to the direct, intuitive perception of the Truth, or the Infinite. It puts an end to all troubles of life and the causes of rebirth. It annihilates the impressions, or *samskaras*, which give rise to fresh births. It helps one to tide over even *prarabdha* [destiny], even though all the fruition of one's past *karma* has not ended.

#### **Samadhi according to the Upanishads**

*Samadhi* is that state of pure consciousness, the supreme blissful state free from the triads (the meditator, meditated and meditation). It is the state where the *jivatman* [individual soul] becomes one with the *Paramatman* {Supreme Soul}.

The *chitta*, or mind, that is steady like the flame of a lamp in a windless place, which has given up the idea of meditator and meditation, and which constantly dwells in the *Dhyeya Vastu*, or *Brahman*, is *samadhi*. The mind, when it is free from thoughts, desires and motion, merges in the Supreme *Brahman*. This state is *samadhi*.

When, through knowledge of the self,

which is seated within one's heart, one attains *vijnana*, direct realization, and when the body idea is completely eradicated and when peace is attained, in that state the *vruttis* [wave in the mind-lake], mind and intellect, are destroyed. This state of the destruction of the mind is *samadhi*.

Having controlled the *prana* [vital air] during *kumbhaka* [retention of breath], with the gaze steadily fixed at the tip of the nose, performing the *shanmukha mudra* with the fingers of the two hands, the mind merges itself in the sound of *Pranava*, or OM.

After the dribbling of nectar, like the milk from the cow's udder, the group of senses becomes calm by withdrawal, which

results in *mano'nasa*, destruction of the mind.

This is *Yoga samadhi*.

When the five organs of knowledge are at rest together with the mind and when the intellect ceases

functioning or becomes calm, that the seers call the highest state.

When all *sankalpas* [desires] of the mind become calm, when the mind is neither waking nor sleeping, when it is motionless and calm like a stone, the highest *Brahmic* state of *samadhi* is attained. When the *prana* moves in the *Sushumna* [the chief astral tube, or *nadi*, running inside the spinal column], leaving the *Ida* and *Pingala* [subtle *nadis* situated along the sides of the *Sushumna*], the mind becomes steady. The perfect state of tranquility of the mind is the *Brahmic* state of *samadhi* called *Manonmani*.

The *Jivanmukta* [living realized soul] attains *Sarupamanonasa*, which leaves behind a slight trace of ego. But for a *Videhamukta*, there is complete destruction of the ego, sleep and all sins.

When the *chitta*, or mind, is free from all flickering desires, when the mind is destroyed, the peaceful state ensues, which is like unto *sushupti*, or deep sleep while the yogi is awake. That state is neither



waking, nor dreaming on account of the absence of *sankalpa*, desires. It is also not *sushupti*, sleep because of the absence of inertness there. Knowledge of *sattva* [purity] or *Brahman* [the Absolute Reality], which is like the fire that burns up the grass of *vasanas* (desires)—and not the state of inertia or mere silence—is indicated by the word *samadhi*.

The complete eradication of *vruttis*, caused by the destruction of thoughts by generating the *Brahmakara vrutti*, or meditation on *Brahman*, is called *samadhi*. When the current of *raga* [attachment] or *dvesha* [hatred] attains a feeble state by the knowledge that *Brahman* is not any of the objects

seen or heard of, the steadiness in the knowledge of *Brahman* is strengthened by the practice of knowledge and dispassion, and this state (*nishta*) is known as *samadhi*.

"I am the Supreme *Brahman*; I am *Brahman* alone." When this one thought remains, to the exclusion of all

other thoughts, it is called *samadhi*. The rising of the knowledge of the identity of *Jivatman* and *Paramatman* and the complete forgetfulness of meditation (*triputi*) is called *samadhi*.

O wise man! The sages understand *samadhi* to be that state of supreme intelligence or pure consciousness attained by the self-controlled, satiated *chitta*, which points out the way to the knowledge of *Brahman*. The state of the mind that is devoid of changing thoughts, that is free from egoism, and that does not follow the course of the pairs of opposites—heat and cold, pleasure and pain, etc.—that is *samadhi*. The steady position of the *merudanda* (spine) is also indicated by *samadhi*.

The state of steadiness of the mind, free from all craving for sensual enjoyment, free from the ideas of sensual enjoyment, free from the ideas of acquiring and giving up, that state of fullness of the mind is called *samadhi*.

The merging of the mind into the *Atman* like salt put in water is called *samadhi*.

Destruction of all *sankalpas* [thought, imagination] and knowledge of the sameness of *Jiva* and *Brahman* without the least difference is called *samadhi*. Devoid of *vruttis*, devoid of mind and intellect, devoid of decay, devoid of all changes is the state of *samadhi*.

The steady flow of *Brahmakara vrutti*,

devoid of the egoism that asserts, "I am this body, I am the mind, etc.," caused by the practice of meditation is called *samprajnata samadhi*. The *samadhi* wherein there is destruction of all *vasanas* or *vruttis* of the mind and which brings face to face the enjoyment of the su-

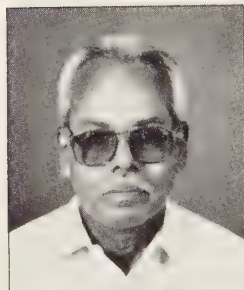
preme blissful state is termed as *Asamprajnata Samadhi*—dear to the yogins. Leaving aside all the objects consisting of names and forms by the direct realization of the bliss of the *Atman*, the mind becomes steady like a flame in a windless place. This is *Nirvikalpa Samadhi*.

The light of consciousness lighted up by the steady flow of *antarmukha vrutti* (fixing the mind on the *Atman*) is the *samadhi* practiced by sages, wherein all desires drop away by themselves.

*Samadhi* is that real state of direct realization of the Supreme Self, which is all-auspiciousness, which is all-full, all-pervading and fills the above, below and the intervening spaces. ■

# How To Sustain Your Concentration Throughout The Meditation Period

by O. R. Krishnaswami



## Taming the monkey mind

When you sit for meditation, trying to fix the mind on the chosen object of meditation, a mantra, for example, you may find that the mind

drifts away within a few seconds. This is a common problem for everyone in the beginning stage of meditation, because this is the very nature of the mind—the mind is nothing but a flow of thoughts. The mind, in fact, is generally compared to a drunken, mad monkey. It is stung by the scorpions of desires, haunted by the ghosts of the senses. No wonder that the mind is constantly restless and that thought after thought arises in it.

All along, from childhood, the mind has been trained to look externally, indulging in endless thoughts of worldly objects, desires, aversions, memories, beliefs, daydreams, and life problems. So when you sit quietly and start to meditate, the mind habitually runs to its old grooves. What else can you expect! However, you need not feel discouraged and helpless. Just make a determined effort and do regular practices to tame the mind, gently bringing it under control. In fact, the following approaches will *speed up* this process:

1. Regularly practice the first five disciplines of Raja Yoga—*yama* (abstentions),

*niyama* (observances), *asana* (physical posture), *pratyahara* (senses withdrawal) and *pranayama* (breath control)—in order to maintain sound physical and mental health and to purify your mind.

2. Each day, practice some mental exercises like gazing, visualization, focusing on the breath, counting the breath, and so on in order to improve your capacity to concentrate on a specific object.

3. A mere attempt to practice concentration for a few minutes at meditation time alone is not enough. As our Rev. Sri Gurudev Swami Satchidananda emphasizes, the whole day should be lived as meditation in action. That is, you should consciously practice concentration of attention on whatever you do—walking, Hatha Yoga *asanas*, prayer, eating, working, reading, etc.—keeping the mind quietly attentive to each activity as it comes along. Such deliberate attention to the activity in hand integrates the period of technical training in concentration into the whole day.

4. Have a clear understanding of the basic purpose of yogic meditation. The purpose of meditation is to go beyond the limits of mundane thinking, beyond the mind, to enlarge the field of our awareness in order to realize the ultimate Reality. It is for this reason that you are given a sound called a *mantra* on which to focus. The mantra permits you to turn your attention to something that is outside the circle of mundane thoughts.



5. In sitting meditation, you learn the process of uninvolved observation, that is, observing your thoughts, desires and emotions as a witness instead of identifying with them. Mental distractions may entice you to wander about in the self-created realm of thoughts, desires and emotions. But as you perfect your practice over a period of time, you will learn to distinguish between yourself as the conscious witness and the melodramas created by your mind.

This process should be carried forward into your daily life, where, as an uninvolved witness, you continue to observe the flow of thoughts, desires and emotions. In this way, you will perfect your ability to remain free from identification with the dramas, addictions and disturbances created by your mind. Moreover, these measures will improve your concentration capacity and, in due course,

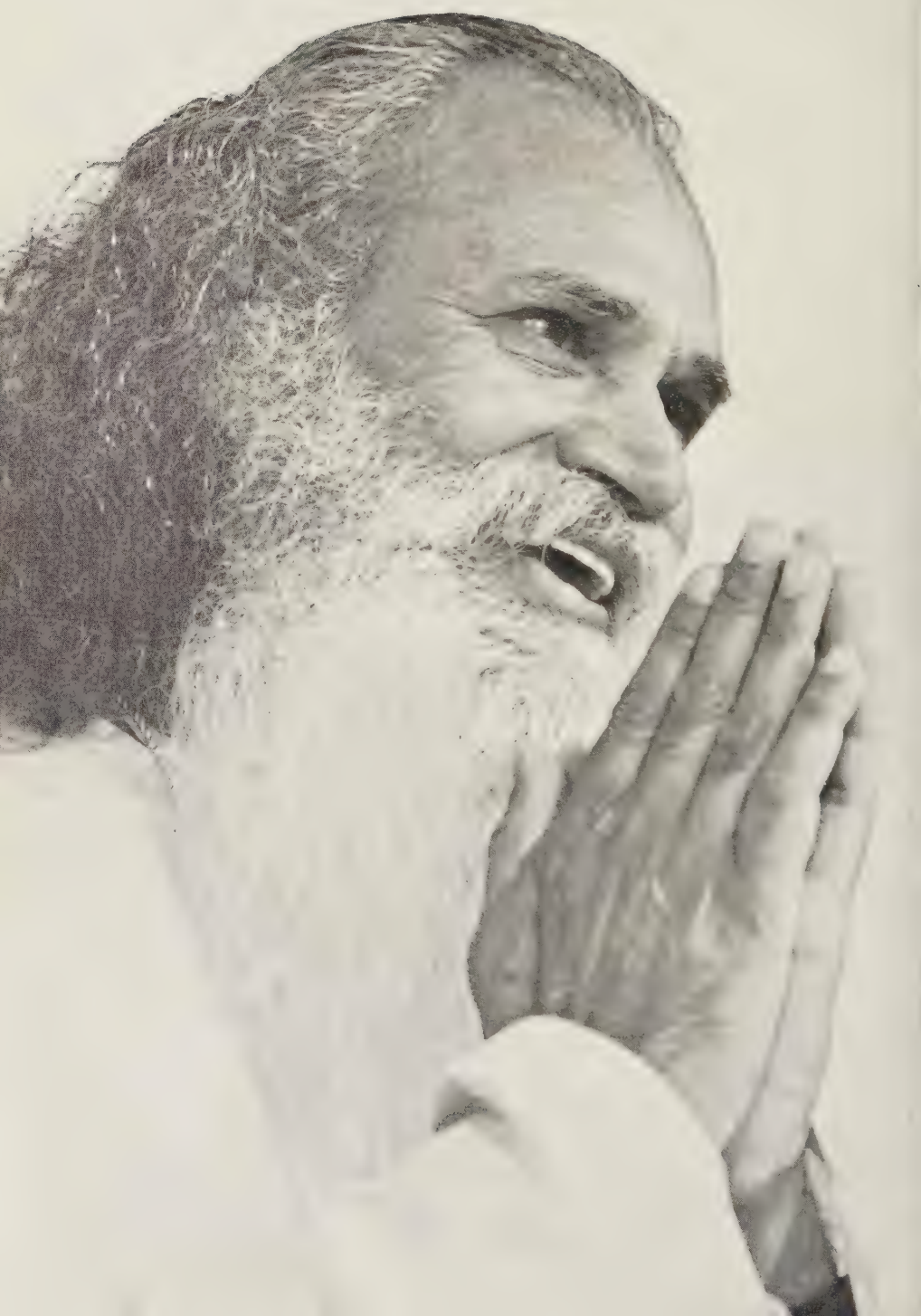
you will be able to sustain your concentration for a longer period of time.

### Refocusing

When the attention drifts away from the one-pointedness and the mind indulges in distracting thoughts, the flow of breath is interrupted. If the breath is perfectly smooth, concentration can be held on the mantra, and the awareness can expand. Therefore, it is desirable to focus your attention on the breath and normalize it and, at the same time, bring back the attention to the object of meditation. Every time there is a drift, bring back the attention, again and again, to the object of meditation. As a result of such repeated practice, the duration of one-pointedness gradually gets lengthened, the repetition of mantra creates a new groove, and the mind begins to flow spontaneously into the new groove; thus, concentration gets strengthened. ■

*...Since the Tao is all and nothing lies outside it, since its multiplicity and unity are identical, when a finite being sheds the illusion of separate existence, he is not lost in the Tao. By casting off his imaginary limitations, he becomes immeasurable. Plunge the finite into the infinite and, though only one remains, the finite, far from being diminished takes on the stature of infinity. Such perception will bring you face to face with the true secret cherished by all the accomplished sages. The mind of one who returns to the Source thereby becomes the Source. Your own mind is destined to become the universe itself!*

*—Master Tseng (reprinted from Taoism by John Blofeld)*





# *My Prayer*

*Oh Lord,*

*May I awake each day with your name  
on my lips.*

*May I awake each day with your form  
in my eye.*

*With every sound in my ear, may I hear  
your voice.*

*When I eat, may I taste your  
sweetness.*

*With every touch, may I feel your  
presence.*

*May the perfume of the flowers remind  
me of your fragrant beauty.*

*May I awake each day with your  
love in my heart.*

*May I recognize you in all,  
doing all.*

*May my whole life be dedicated  
to serving you.*

*Through your grace, make me a  
fitting instrument for that service.*

*I give thanks for your wonder  
and beauty everywhere.*

*I give thanks for your presence  
in my life, Beloved Gurudev.*

*In you I see the goal.*

*Through your grace, I surrender  
to That with a heart full of joy.*

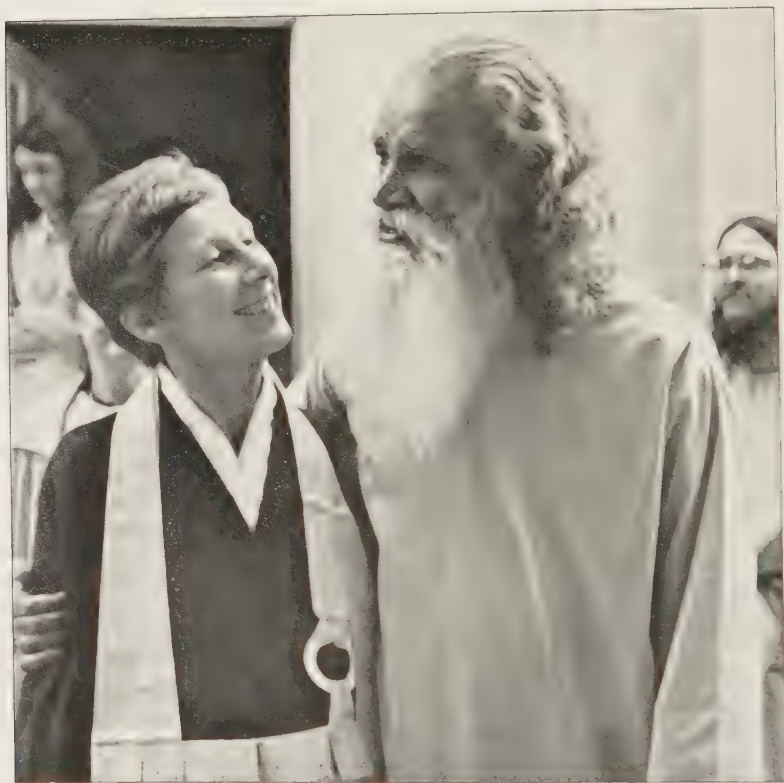
*At the end of the day, I prostrate  
before thee with deep gratitude,  
my heart full of love for you.*

*At the end of the day, may I be  
granted the sleep of a child  
with your blessed name on my lips.*

*—Vimala Storey*

# *Standing on Nothing: The True Basis of Life*

*by Roshi Gesshin Prabhasadharmā*



*Roshi Gesshin Prabhasadharmā with Sri Gurudev*

## **Zazen**

Zen meditation, which we call *zazen*, wakes us up to the reality of life, to the suchness of the universe. In other words, we face the now and only the now. We face the suchness of the now. Human beings are programed to run after all sorts of things to achieve happiness and success, to achieve name and fame either for themselves or for the community, the society or the nation. Then we are proud of what we have achieved and distinguish one from another

with our national pride.

Now, we sit down in *zazen*, and we are suddenly faced with reality, the suchness of the now. Merging with the inner reality, we realize True Self.

As we continue to practice *zazen*, an awakening will occur, not unlike Shakyamuni's awakening. When he attained supreme enlightenment, or "attaining the way," he said, "I attained the way simultaneously with the whole world and all sentient beings." Everything: mountains, riv-



ers, trees and grasses, all attained Buddhahood. At that moment, when we attain supreme awakening, we realize that, indeed, everything—without exception—exists as light and, at once, all distinction of self and other is wiped out. There is nothing that increases or decreases; there is no birth or death, no beginning or ending. There is just that utter simplicity of the is-ness of that moment. But we must not get fixated on it. Zen always takes the standpoint of standing on nothing. Make the standing on nothing your armor.

### **Surrender to the suchness of the mind**

That is what the Buddha taught the *Bodhisattvas* in the *Prajna Paramita Sutra* when they asked him: How shall we move through this world? How shall we behave in this world? What shall be our standpoint as an enlightened being? The Buddha said, “Bodhisattvas make standing on nothing their standpoint.” Not setting up a self or others. If you are standing in that truth, you have no opposites anywhere. The third Patriarch said, “The real way is easy, only don’t make choices.” Perhaps, one of the most startling examples of this surrender to the suchness of the mind is Jesus of Nazareth’s taking up of the cross. Look at it. Surely, he could have run away, hiding himself.

When we work with a *koan*, we put ourselves in that situation. Let yourself into that situation right there. A whole army of people comes after you and presents you with an enormously heavy, big wooden cross, and you take it up. And right there, if you let yourself into that situation and you *are* that one, what happens? You probably awaken to enormous compassion, right then and there. Through this great effort, involving every fiber of your being, in picking up this enormous cross, which is far beyond your own bodily weight, carrying it despite the laughter of the crowd, despite the slander and hatred around you, you’re only facing

## **Merging with the inner reality, we realize True Self.**

the suchness of the now, and you can carry that cross. A Master, not deluded by others, steadfastly looks at the Universal Self and, thus, fulfills his part in the human drama.

Out of this total surrender to Universal Self, which is none other than Great Self, we derive great joy. Whatever comes to us, in the

form of a cross, in the form of cancer, AIDS, or any other severe illness, any fortune or misfortune, whether we ordered it or not,

we can accept it and deal with it. If we have learned through *zazen* to take it simply as the scenery of our life, we will be able to live as the Great Self, Universal Self, which is called “Master” or “Buddha,” and we will cease to dabble in likes and dislikes. Here is how Master Rinzai said it:

The true practitioner of the way completely transcends all things.  
Even if heaven and earth were to tumble down,  
I would have no misgivings.  
Even if all the Buddhas in the ten directions  
were to appear before me,  
I would not rejoice.  
Even if the three hells were to appear before me,  
I would have no fear.  
Why is this so? Because there is nothing to dislike.

### **Waking up to Universal Self**

We can see here that if we go deep in our *zazen*, we open ourselves to the true nature of things. We will not set up a self-consciousness, a notion of I, and, of course, then there will be no notion of other. In the suchness of things, there is only the flowering of Self. Whatever happens in our life can be accepted, since we are this great, all-encompassing Universal Self, which has nothing outside of itself in all circumstances.

Usually, we do not take these circum-

stances of the present moment to be the true activity of Great Self; instead we busy ourselves with analyzing this moment, setting up things and people as external objects. thus, it is we who create opposites and then enter into some sort of relationship to this opposite, bound by the force of habit of the past and bound by our striving and sense of achievement for the future.

Being totally tied up, we are dragged around by our own expectations, by the expectations of our ego, and we end up floundering around in desperation. But when we begin to see everything in its suchness, then we are functioning as Universal Self.

During last year's retreat, I gave the theme, "Here now—just so." When we wake up to Universal Self, we are already working for the salvation of all beings. And how are they saved? Just in the same way that Shakyamuni Buddha realized when he awakened to Universal Self: "Indeed, mountains, rivers, trees, grasses, all are original enlightenment."

Right now, see where that lies, this Great Self. From moment to moment, we have no choice. Universal activity begets us. We are breathed in and we are breathed out. No ego could ever alter that. There lies the miracle. The disappearance of individual consciousness into universal activity constitutes *MU*, no-self, or non-being. Coming forth from there and being born again into discerning consciousness and cognition constitutes *U*, or being. We do not create this experience with the practice of *MU* because it is the ongoing practice of the universe itself. It is universal *zazen*. The sixth Patriarch, Master Hui-neng, explained what *zazen* really means:

*Za* is to sit in your inner reality, in the empty unborn mind, never to lose sight

of it, and *Zen* means to freely go out into the world of activity without being entrapped and disturbed by things.

Living in California, I live in earthquake country. In 1972, at 6 o'clock in the morning, an earthquake of magnitude 7.2 occurred. I was sitting in the *zendo* at that time, and, to my total amazement, I did not jump, I did not move, I was not surprised. In the same way, all the other students were also sitting in the *zendo*. Then, the *jikijitsu* very quietly said: "Everybody, go outside." So, quietly, we went outside and experienced the rest of the shaking. In Los Angeles, people are made aware of how to pre-

pare and how to protect themselves in case of an earthquake. One day, at the supermarket, I saw a brown paper bag imprinted with important steps to follow in case of an earthquake. Step No. 1 was: Remain

calm! That is better said than done.

When Jesus Christ came out of his long meditation in the desert and walked the streets of his homeland, he began to speak from his overflowing heart and his immense love for God; he did not know yet that, some day, he would have to take on this cross, not only to carry it, but to be ready to be nailed by it. He accepted it all as the activity of *his* life. What a great effect this had on the world.

When we realize Great Self, which in no way resembles what we have known as small self, then we awaken to this parental mind that the Buddha also talked about when he said: "All beings are my children." In Japanese *shin* is mind or heart and *ra* means old. So *roshi* means old teacher, one who has the mind of an ancient one who knows and can guide others.

**The state being being and non-being**

What we do here is very simple. It is to



sit in *zazen* whether we sit or stand or walk or lie down, always focused on the now. And for those of you who practice realizing the non-existence of individual self, this practice is to realize the Universal Self, or the Absolute. The state that is beyond being and non-being. That is our true home. From this unborn mind, empty mind, Buddhamind, we are born in accordance with the present moment's circumstance. First, we must let ourselves into this original Self by becoming still. Being identified with it, there is nothing moving. There, we realize the disappearing and re-appearing of all things. Tranquility is the center of the universe. It is a non-dual situation. That is why there is no one who is afraid, no one who is anxious, no one who has to achieve or attain or prove anything. No one who is setting up oppo-

sites. And that is the peace of mind that we have always sought. It is so close at hand that we miss it most of the time. Look at the end of your outbreath and see where you have gone, where you have vanished to. Then, see how you are breathed again and born again, and you will realize your true relationship with the whole universe. That is why the great Masters and Buddhas of old have always said: The reality of life exists beyond the thoughts of this individual. It is a power that is neither self nor other. If you are still driven by ideas of attainment and achievement, you have to let go of that and enjoy Great-Self-*samadhi*. There is nothing but Great Self. That *samadhi* gives us great joy. Whether we are eating cake, carrying a cross, cleaning the outhouse, or sitting on the *zafu*, IT will never leave us. ■

## The Tale of the Three Weavers

### A Zen story

The first weaver wove his cloak of dew in the most intense black color, enhanced by the reflections of the moon and by the twinkling of the stars.

• • •

The second wove his cloak of wind in the most transparent white color. For weaving, he chose the golden threads of the sun, which made the iridescent mirror of day vibrate even more.

• • •

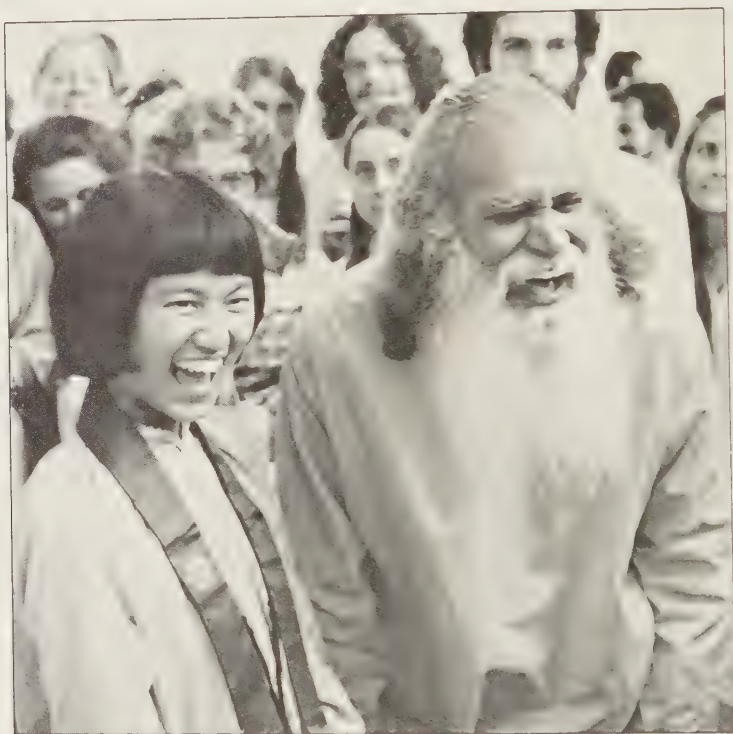
As for the third one, he left it entirely to his Master. Thus, his cloak was of pure light, and the folds undulated under the breath of the universe. Few friends could perceive it, but among those who stayed up late, their bodies immobile and their minds empty, some of them had, at times, the sensation of deep and ineffable Bliss: the time without time poured into them.

*This tale, as recounted by Serge, was translated from the French and reprinted from IYI (No. 97, December 1995), published by the Integral Yoga Institute of Paris.*

# Yoga and Health

SMILING OUR WAY TO SPIRITUALITY

by Kenneth Liberman



*Sri Gurudev and friends smiling their way to spirituality*

As smiles are beginning to come under precise study, researchers report that not just any happy face will actually make the smiler feel happy. A polite smile, a smile of feigned enjoyment, or a grin-and-bear-it grimace will not give the physiological lift that accompanies a genuine grin.

## **Turning on the right facial muscle pattern**

Only one of the eighteen or so different kinds of smiles can activate the centers in the brain that regulate pleasant feelings, according to a report in the current issue of *Psychological Science*. And now researchers have found that even when artificially

induced, the smile can produce the same brain changes that occur during spontaneous moments of joy and delight. "This suggests that you can have access to a pleasant emotion by mechanically turning on the right facial muscle pattern," said Dr. Paul Ekman, a psychologist at the University of California at San Francisco, who was the co-author of the report. "We don't know if the effect is strong enough to override sadness, but if you're in a neutral state, you can trigger feelings of enjoyment."

The work on smiles is part of a recent effort by scientists studying how emotion



are controlled by the brain. "We don't yet know what specific parts of the brain are involved in each emotion," said Dr. Ekman. "We're gathering fundamental knowledge and showing that there is a brain pathway that allows you to generate your own emotions. The pleasure of hearing a joke or the delight at seeing a child at play, though they start with very different neural routes, share a common pathway when they bring a smile to your face."

Dr. Ekman, who developed a widely used system for reading people's emotions from small changes in facial muscles, has identified eighteen kinds of smiles, each using slightly different combinations of muscles and signaling different messages. He observed that the one smile that activates the brain centers for enjoyment is the same grin that spontaneously crinkles the eyes into crow's feet during a chuckle.

"It's physiologically quite distinct from other smiles, like the one people use as a nonverbal 'uh huh' to let someone know that they are listening or the smile that takes off the edge at the end of a harsh message," said Dr. Ekman.

### **The Duchenne Smile**

The truly happy smile, Dr. Ekman has found, can be described quite precisely in terms of the two main muscles involved: the *Rygomaticus Major*, which runs from the cheekbones to the corners of the lips, and the *Orbicularis Oculi*, which circles each eye. The instructions to the subjects in the experiment were simple: raise your cheeks, part your lips and let your lip corners come up. These maneuvers put the face into a pattern called the "Duchenne Smile," after Guillaume Benjamin Amand Duchenne, a French neurologist who, in the 1960s, was the first to map the movements of the more than one hundred muscles of the face. Dr. Duchenne, with the cooperation of a patient

who felt no sensations of pain, used electric shocks to stimulate each muscle.

"The key markers of the Duchenne Smile that readily distinguishes it from all others are the crow's feet wrinkles around the eyes and a subtle drop in the eye cover fold so that the skin above the eye moves down slightly toward the eyeball," noted Dr. Ekman.

Only the Duchenne Smile evoked heightened activity in regions of the brain, particularly the left anterior region of the cortex, which, previous research had found, are centers for happy emotions. But there

was another brain change typical of spontaneous pleasure—increased activity in the left prefrontal cortex—which did not occur with the Duchenne Smile, ob-

served Dr. Richard Davidson, a psychophysiological at the University of Wisconsin.

Dr. Davidson, who did the work with Dr. Ekman, used computerized brainwave measures to assess brain activity while volunteers tried the Duchenne Smile and other grins.

### **Subtle mood lift**

Even though the deliberate Duchenne Smile did not evoke all the brain changes that usually occur during the spontaneous smile, Dr. Davidson said that this may mean that the facial maneuver can produce some of the subtler effects of a good mood, apart from happiness itself. "It might help people to see things in a more positive light, or it might make it easier to remember pleasant things," said Dr. Davidson.

People vary greatly in how susceptible their moods are to deliberately engineered facial expressions. Dr. Davidson, describing related research, said of one of the women who volunteered for a study: "When we asked her to put her facial muscles in a sad expression, she burst into tears."

*—reprinted from Yoga Life, vol. 24, no. 12, December 1993*

**...if you're in a neutral state, you can trigger feelings of enjoyment.**

*by L. Stevens Hatfield*

Solomon, of the Hebrews of the Old Testament and a personification of wisdom, is said to have remarked: "A merry heart doeth good like a medicine, but a broken spirit drieth the bones."

In these times of stress and strain, of wars and rumors of wars, some of us perhaps have come to look upon mirth and merriment almost as deadly sins. We seem to feel that being

tense and worried and anxious about our personal affairs and the affairs of the world is a virtue. We have nervous indigestion, high blood pressure, and a "jumpy" heart because we take life too seriously, because we have forgotten how to be happy.

Medical authorities all agree that joy is curative, that it relaxes the body, makes one pliable and frees and attunes one to life. A happy, loving attitude toward all people and all things is the best medicine one can take for the ills "that flesh is heir to."

Pessimism and unhappiness lower the vitality, create poisons in the body, push friends away, make us lose step with life. Joy lifts us up, lifts us above all negation, all frustration, all maladjustment, all human frailties. Happy people are usually healthy people. Laughter and song dispel gloom, raise the spirits, banish fear, smooth away sadness, tone up the whole person, body, soul, and spirit.

Fear, despondency, and sadness are cold, devitalizing feelings. Fear makes our skin prickle, gives us "goose pimples." Happiness has the opposite effect. It creates a warm glow inside us; it tones us up, helps us to stand up to life and to move among our fel-

low beings with a minimum of friction.

Cheerfulness is the great physician. It works a divine alchemy in us, transmuting the base feelings of unhappiness and frustration and failure into joy. Cheerfulness is catching. Happy people radiate joy; they inspire us to lift up our heart, to sever all connection with depression, gloom, and sorrow.

Open your eyes in the morning with the expectation of a joyous day ahead of you. No matter how dismal and disappointing and

upsetting yesterday may have been, realize that the day ahead is a new day. See your today laden with blessings; anticipate

"good tidings of great joy."

God has put joy in your heart to use abundantly, willingly, for the lifting up of yourself and of all with whom you come in contact. Start now to build a consciousness so full of joy that no negative thought can enter your mind. Resolve to rejoice all the day long, creating such a happy state of mind that order, justice, peace, and success will be the rule of your life. Cultivate your sense of humor. Learn to relax, to laugh, to sing, to be happy. Most of our difficulties in life arise from our dislike of people and things. Dislikes are mirthless. Joy comforts, cheers, heartens, and sustains. Joy is constant and all powerful. It makes our mind alert, our body healthy, our affairs orderly and prosperous, our world peaceful and harmonious.

Watch your thinking, for, believe it or not, the person who is sour in mind develops acidity in his or her body. If you wish to keep well and strong, to be whole and healthy, you must cultivate a cheerful attitude of mind.

Just as love stimulates every function of the body and makes us feel on top of the world, so a glad heart speeds up the

circulation, gives us assurance and confidence, encouraging health to appear. Doctors are becoming more and more cognizant that negative emotions such as worry, anger, resentment, self-pity, frustration and the like, through the action of the glands, gradually poison the body and deaden its activities, while positive emotions such as love, joy, peace, faith, and hope heal it and stimulate it. If we believe this, and act on our belief, we know the way to avoid a good deal of sickness and unhappiness. We know the way to wholeness and health and fullness of life.

Joy and happiness serve as a balance in our human mechanism when we become depressed and unhappy and dissatisfied. Joy is a great healing force. Jesus created happiness wherever He went because in Himself He bore the Spirit of happiness.

The best medicine that we can take is laughter. It is regarded by those who practice it as the most effective of all medicines to quiet the mind and calm the nerves. Laughter is an important mind cure. Since we are continually forming mental images of ourselves and of the world about us, we can train ourselves to form happy, uplifting, joyous images. We can visualize ourselves and our world as gay and cheerful and delightful, as God planned it. We can think like a happy person, live like a happy person, and realize that we are a happy person.

Look for joy in common things: fresh air, sunshine, a well-browned piece of toast, congenial breakfast companions, your neighbor's garden, happy children, work, the fact that you are alive and whole and able to smile.

Try being happy. Try seeing life as joyous and cheerful, as altogether delightful. Get into the habit of feeling happy. You will find mirth and laughter highly therapeutic. You will be convinced that "he that is of a merry heart hath a continual feast." ■

—reprinted from *East and West Series*, no. 412, January 1992

*On Sunday morning, just before service, a note was handed to the Rev. Henry Ward Beecher. The famous clergyman discovered that it contained a single word: "Fool!"*

*Mr. Beecher arose, described the communication to his congregation and added, "I have known many an instance of a man writing a letter and forgetting to sign his name, but this is the first case I have ever known of a man signing his name and forgetting to write the letter."*

*Rejoice in the Lord always! I say it again. Rejoice! Everyone should see how unselfish you are. The Lord is near. Dismiss all anxiety from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then, God's own peace, which is beyond all understanding, will stand guard over your hearts and minds in Christ Jesus.*

— New Testament:  
*Philippians 4:4-7*



# Vidyalayam Corner



*His Vidyalayam angels honor Sri Gurudev who was residing in India at the time.*

## Jai Gurudev and Vidyalayam Parents!

This year, the Vidyalayam went all out, honoring Sri Gurudev and the parents of the Vidyalayam students with a festive dinner party held December 22, Sri Gurudev's birthday. Special invitations were delivered to the parents by their children well in advance of the party.

The joyous event took place in the main school room, which had been transformed into a merry dining hall, complete with the students' decorative art and origami, balloons, pine boughs, berries, candlelight, and a big, bright Christmas tree. The children had created an exquisite birthday Chair of Honor for Sri Gurudev, who was in India at the time.

The atmosphere was charged with joy and hospitality. Parental pride flowed as the children entertained us, smilingly and in top form, with Christmas carols. The Indian feast was filled not only with tasty spices, but also with lots of love. And—Santa Claus,

himself, made a cameo appearance, setting the stage for a whirlwind of gift-giving, laughter, and hugs.

The grand finale: a beautiful birthday cake and song presented, in Sri Gurudev's honor, by the children. Also, two of the students delivered closing comments, and a testimonial was offered on behalf of all the parents. The following is an excerpt from that vote of thanks:

Mrs. Raji is a grandparent to all of our children, whom she refers to as **her** children. Not only is she a nurturing mother, but Mrs. Raji is also an excellent teacher. Possessing the quality of being childlike herself, she has lots of fun with the children. As well as being a wonderful teacher of academic subjects, Mrs. Raji is also devoted to Sri Gurudev and is here to help realize his dream to instill Yoga in the children's minds and hearts at an early age, so that they may fully enjoy their youth, teen



*Santa comes to town!*

years, and adult life. We are the lucky recipients of Mrs. Raji's dedicated effort, time, and energy, and, we have been given the special, added bonus of Mr. Mahen's talents. We are very grateful to this respected couple.

As you can imagine, spirits were high and hearts were full as parents, teachers, students, and friends headed home from a memorable evening together. Jai Vidyalayam! Jai Gurudev! 🍷

*—Jnanam MacIsaac(mother of Vani Li, age 7)*



*Teachers, parents and children enjoy a memorable meal together.*



*Drawing by Kubera Peterson (age 11)*

# Integral Yoga Highlights



## Bharata Natyam Dance Camp

For the past eight summers, the Yogaville Fine Arts Society has welcomed the world-renowned Dhananjayans, a dynamic husband and wife duo, master dancers and teachers of Bharata Natyam, the South Indian classical dance form. The Dhananjayans, who direct the Bharata Kalanjali in Madras, India, receive both inexperienced and experienced students, age ten and over. Padmarani Rasiah, a senior disciple of the Dhananjayans and the Fine Arts Society resident dance instructor, assists during camp. Also, for the fourth year, Padmasri Adyar K. Lakshman, assisted by Padmarani Rasiah, will conduct the Bharata Natyam Teachers' Workshop. While Bharata Natyam, itself, is considered to be a form of Yoga, campers also experience other Yoga practices, including Hatha Yoga, meditation, and chanting, and they enjoy the company of fellow campers during picnics outings.

The dates for this summer's Bharata Natyam programs are as follows:

- Teachers' Workshop: June 14 - 23
- *Eighth Annual*  
Bharata Natyam Summer Camp: July 7 - 28
- *Eighth Annual*  
Bharata Natyam Summer Camp -  
Advanced Course: August 1 - 14

If you would like to study classical Indian dance under the tutelage of the masters, to immerse yourself in the culture of India, and to experience Yoga in action in the lovely, tranquil environment of Satchidananda Ashram-Yogaville, then, by all means, join us this summer. For more information, please contact the Fine Arts Society, Route 1, Box 1720, Buckingham Virginia 23921, (804) 969-3210.





### **Summer Program for Teens**

*July 13 - 27*

Back this year, by popular request, is the Performing Arts Program for Teens. Young people from 13 through 16 years old will live at camp and practice Yoga while they attend workshops in drama, dance and voice.

### **Summer Program for Children**

*July 28 - August 10*

Since 1989, the Summer Program for Children has offered parents the opportunity to give their children (ages 8 through 12) the experience of summer camp in a spiritual setting. Campers enjoy traditional activities such as swimming, arts and crafts, nature

awareness, canoeing, hiking, campfires, and sports. But what makes this camp special is that the campers also practice Hatha Yoga, meditation, deep relaxation and prayer..

Camp staff members show by example how to integrate yogic principles and practices into daily life; they teach non-violence and respect for others.

If you would like to give your child or teen the gift of Yoga, along with the experience of summer camp, please contact for further information: The Integral Yoga School Summer Program for Teens and Children, Rt.1, Box 1720, Buckingham VA 23921. Phone 804-969-3121. ■





# Poetry

## *Let Love Run the Show*

*Think! Think! Think!  
That is all I ever did.  
I got into all kinds of trouble  
because of my Ego and my Id.*

*Now my Guru says  
the heart is the way to go.  
So, I am going to open up my heart  
and let love run the show.*

*OM Shanthi.  
—Satyam Cranmer*

## *Moon*

*Moon Moon Moon  
Bright big Moon  
Silver Moon at cold midnight*

*Moon Moon Moon  
Cool white light  
Soothing my hurts, healing my wounds*

*Moon Moon Moon  
Reminds past fool,  
Stirring my mind  
Like a long tea spoon*

*Moon Moon Moon  
The Truth will loom  
Assuming Thy form  
Let my soul bloom*

*—Akio Ota*

## *It's Over!*

*Inner light unable  
To express itself,  
Hidden behind an eclipse  
Created by my own mind.  
Hard flight, stumbling through  
The forest of trials and  
Tribulations*

*During the dark hour of the Soul.  
Striving to reach the Light. . .  
Unable to find a four-leaf Clover.  
One day, I'll look down in the  
Green grass—and pluck a Clover—at last.  
One day, I'll look up and there  
Will be no more Ys in the road—*

*—Rev. Luxman Koti*



# In Memoriam



*Manu lecturing during satsang, Yogaville, 1990.*

## Manu Godfirnon

1932 - 1996

It is with profound sadness that we wish to inform you of the passing of a great soul, Manu Godfirnon, from our midst.

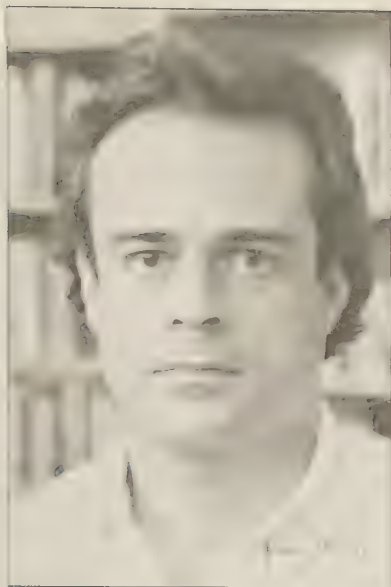
Manu was a devotee of Sri Gurudev for many years, having first met Sri Gurudev in Belgium in the late 1960s.

Manu was a great healer, a master in the art of homeopathy and an accomplished acupuncturist. In fact, Sri Gurudev felt that Manu was a reincarnation of an ancient Chinese healer. For the past two decades, Manu practiced in the Los Angeles area, generously sharing his knowledge and gifts with all those in need.

Manu's wisdom and compassion seemed limitless. His knowledge of the nature of disease, the interconnectedness of

body and mind, and the step-by-step way to restore a person to balance and health was extraordinary. God's healing Grace flowed through Manu continually, bringing hope, health, and renewal to others.

We will all miss Manu's loving-kindness, his gentle care, and his profound insights. He was a great support to many many souls, and we send out our deepest prayers that his soul may be totally at peace in God's loving embrace. We also send our heartfelt prayers to all those whom Manu leaves behind—his most cherished wife, Nischala, his beloved family members, and so many devoted friends and patients—that they may feel God's peace and comfort now and always. ■



**Purusha Peter Hendrickson**  
**1951 - 1996**

Our beloved brother, Dr. Purusha Hendrickson, left the body on Sunday morning, January 21.

Purusha had been closely involved with Sri Gurudev and Integral Yoga since the early 1970s, first at the Boston Integral Yoga Institute, where he also resided. Over the past fifteen years, Purusha served not only as a dedicated teacher at the New York IYI, but also as a member of the IYI's Board of Directors.

Purusha graduated from Princeton University and received his Ph.D from Boston College. In his professional life as a psychologist, Purusha successfully incorporated Sri Gurudev's teachings into his work, bringing his knowledge of and experience in both the fields of Yoga and psychology to the numerous workshops that he led on "Yoga and Psychology." His unique ability to express the yogic principles and to apply them to contemporary psychological issues enabled him to bring healing and wisdom to countless students.

During the last ten years, Purusha also ministered to those affected by HIV and

AIDS, authoring a book entitled *Alive and Well: A Path for Living in a Time of HIV*. Through his year-round workshops and classes in New York City and at the Omega Institute in New York State, he became a leader in the gay community, bringing the light of Yoga to the issues of healing, relationships, and true happiness through communion with the Self.

In an interview included in the Fall 1994 New York IYI program guide, Purusha expressed, so beautifully and succinctly, what all of us might one day learn: "Yoga teaches us how to live, how to love, and how to leave. While I will do everything that I can to promote my health, my prayer is that I will feel God's presence when it is time to go."

In his last days, Purusha did recognize the inability of his body to carry him further on the spiritual path, and he turned his attention toward the Divine.

We offer our heartfelt prayers for the peace and well-being of Purusha's family and friends and for all those whose lives were brightened by his love and light. ■

*"A pure and expanded mind will  
express more of the spiritual  
consciousness, which is already there.  
—Sri Gurudev*

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—Sri Gurudev*

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—Sri Gurudev*

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—Sri Gurudev*

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—Sri Gurudev*

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keeping an eye on you."  
—Sri Gurudev*

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*For more information, please call the Ashram Reservation Center at*

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